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THE

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TO THE READERS OF THE MAGAZINE.

WE have to say to our readers that it is in contemplation to change somewhat the character of the Magazine; to occupy a little more fully the entire field of missionary labor.

When new exigencies arise in the prosecution of any enterprise, new means must be employed to meet them. Since 1836, when the Magazine became strictly a missionary work, its pages have been devoted chiefly to the communication of missionary intelligence. Perhaps nothing more has been called for than to keep the friends of missions informed of the actual progress of the work. Nothing more was necessary, certainly, if regard were had only to the procurement of the necessary funds. Our condition, however, has become changed. We are now exceedingly straitened for the want of the requisite pecuniary means.

In the infancy of missions, while the missionaries are acquiring the languages of the heathen, and are making translations of the scriptures, the necessary expenses are limited; but when the languages are acquired, and the scriptures translated, the missions are prepared for extension, and the expenses must be greatly augmented. The scriptures must be printed, and additional laborers called in to circulate them and instruct the people out of them; to establish schools and organize churches; and, by an endless variety of means, endeavor to evangelize the people.

The origin of the foreign missionary enterprise among the Baptists of the United States, had much in it that was peculiar. The suddenness with which the plan was developed, and communicated to all our churches, and the success that attended the undertaking;—a success almost without a parallel in the history of missions;—gave to it much of the air of romance, and secured to it, in an uncommon degree, the popular favor. The conception was so grand, and the realization so certain and near, that not only the pious, those who love our Lord Jesus Christ in sincerity and truth, but all, however slightly they may have been attached to our congregations, were loud in their praise of the undertaking, and were ready to contribute liberally of their substance to sustain it. The age of romance is now past, and the labor, if accomplished at all, must be performed by the tried friends of missions. They, impelled by the constraining love of Christ, must stand fast, and be associated together in still stronger alliances.

The labor of carrying on foreign missions is naturally divided into two departments—the home and the foreign. The one furnishes the necessary means for prosecuting the mission ; and the other applies them. The Board has a supervision of both these fields ; and in saying that it is intended to modify the character of the Magazine, we mean to say that it is in contemplation to speak through its pages the sentiments, and express the feelings of the Board, with a view of rendering, if possible, our means more effective. Our labors abroad must be graded exactly by the supplies furnished at home ; and the Board feel the need, in an especial manner at the present time, of the sympathy and the coöperation of all the friends of missions. We beg that you will give to what we have to say, a candid hearing. And may we not ask the kind offices of our readers in every place to enlarge the present list of subscribers ? We ask for access to the people through the columns of the Magazine ; we desire that our missionaries may converse with them as laborers in a common cause ; and the Board especially desire this intercourse with those, of the riches of whose liberality to the heathen they are but the almoners. Biographical sketches of our departed missionaries, and of distinguished fellow-laborers, will be inserted ; and we hope that many of our brethren who are accustomed to write for the press, will be moved with a desire to speak through our columns in such forms as they may deem most subservient to the sacred cause of missions.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXII.

JANUARY, 1842.

NO. 1.

American Baptist Board of Foreign Missions.

Crece.

EXTRACTS FROM A LETTER OF MR. BUEL, DATED CORFU (IONIAN ISLANDS), SEPT. 24, 1841.

The following communication from Mr. Buel will be read with interest, as indicating the state of religious feeling and the prospects of missionary labor among the Greeks. The ceremonies connected with infant baptism, which are described at some length, constitute a distinguishing feature of the Greek Church. The practice of *Trine Immersion*, here referred to, prevails throughout that church, which, it will be recollected, embraces a larger number of nominal members than all the protestant denominations in Christendom.

I am happy to announce only tidings of good respecting the health and general prosperity of the mission. On account of the departure of the English mail-steamers several days earlier than its usual time, the letters of Mr. Love and Mrs. Dickson, instead of being forwarded by the present opportunity as was expected, will be retained for the next mail, which will leave about the middle of October. As the affairs of the mission are particularly described in the reserved letters, I shall confine myself in this to some remarks and extracts from my journal, designed to illustrate the religion and manners of the Greeks.

Baptism of a Greek child.

A few weeks since, Mrs. B. and myself accepted an invitation from our teacher to be present at the baptism of his child. At five in the afternoon we found the company assembled at his residence, consisting of an Associate Professor in the University, and his

lady; also Rev. Mr. Lowndes, of the London Missionary Society, and his family; besides relatives, the god-father, god-mother, &c.

When the font or laver—a large brazen vessel—had been set in the middle of the room, and the three lighted tapers, to the picture of the virgin Mary, had been placed on the centre table, it was announced that the ceremony was about to commence.

The deacon, the god-father, and god-mother, stood, each holding a lighted taper. The company arose, and the priest in his sacred vestments entered and took his station at the font.

The most striking things in the appearance of this personage, were his costly gilded robes, put on over the full black gown in which he is uniformly dressed,—a small low-crowned hat without a brim, which custom allows him always to wear—his long hair, floating in curls over the shoulders—and a venerable beard, which has been suffered to grow ever since he was inducted into the priestly office.

The child was now brought in the arms of the nurse. The priest breathed three times in its face, and sealed it, by making the sign of the cross upon its forehead and breast; then facing the east, he read four or five introductory prayers, three of which were for the exorcism of the evil spirits. They close as follows:—"Expel from this child every evil and unclean spirit, concealed and nestled in his heart; the spirit of deceit, of malice, of idolatry, and covetousness; the spirit of falsehood, and of all impurity, which worketh according to the teachings of the devil; and make him a sheep of thy holy shepherd, Jesus Christ; and a worthy member of thy

church,—a son and heir of thy kingdom; that, living according to thy commandments, and preserving the seal inviolate, and keeping his garments unspotted, he may attain to the blessedness of the saints in thy kingdom; through the grace, mercy, and loving-kindness, of thy only begotten Son; to whom with thee, and the infinitely holy, blessed, and life-giving Spirit, be praises, now and forever, in a world without end, amen.”

The priest then turned to the west, and put the following interrogatories, each *three times*, to the god-father, who also facing the west, answered in behalf of the child.

Priest. “Do you renounce the devil, and all his works, and all his angels, and all his service, and all his pomp?”

God-father. “I renounce.”

P. “*Hast* thou renounced the devil, and all his works, &c.?”

G. “I *have* renounced.”

P. “And do you spit him out?”

Here the god-father spits out the devil three times, as the question is repeated to him.

P. “Do you make a covenant with Christ?”

G. “I do covenant.”

P. “*Hast* thou covenanted with Christ?”

G. “I *have* covenanted.”

P. “Believest thou on him?”

G. “I believe on him, as king, and God.”

Here the god-father repeats three times, the “Apostles’ creed,” when a long series of repetitions ends with—“I worship the Father, Son, and Holy Ghost, the indivisible, and consubstantial Trinity.”

After some change in his vestments, the priest begins a series of responses with the deacon, of which the following will serve as a specimen.

Priest. “That this child may be planted together with Christ, our God, and become a partaker of his death and resurrection.”

Deacon. “We beseech thee, O Lord.”

P. “That he may keep his baptismal garment, and the seal of the spirit, without spot, and blameless—unto the terrible day of Christ, our God.”

D. “We beseech thee, O Lord.”

P. “That this water may be to him the washing of regeneration, unto the forgiveness of sins.”

D. “We beseech thee, O Lord.”

Then follow the consecrating prayers, during which the priest sanctifies

the water, and the cup of oil, by breathing upon each three times—taking care to suit the action, so as to make the sign of the cross,—and repeating each time the formula, “In the name of the Father, and of the Son, and of the Holy Ghost.” Some of the consecrated oil is poured upon the water, in the font.

The reading of another prayer concludes these preliminaries, when the child is stripped of all its clothing, and anointed with the holy *chrism*. The priest dips his finger in the oil, and crosses the principal parts of the body, saying, “The servant of the Lord is anointed with the oil of gladness, in the name of the Father,” &c. &c.

The anointing of each separate part has a special significance, (*e. g.*) the breast—“for the cure of the soul;” the ears—“for the hearing of faith;” the feet—“for the direction of thy steps;” the hands—“because thy hands have made me and fashioned me.”

After the *chrism*, the child is dipped, feet foremost, into the font, and immersed *three times*, according to the number of persons in the Trinity, with the formula, “This servant of the Lord is baptized in the name of the Father, amen,”—“in the name of the Son, amen,”—“in the name of the Holy Ghost, amen.” This is the Trine Immersion of the Greeks; “and is,” they say, “significant of the three days’ burial of Christ, and his resurrection.”

The baptism is followed by another anointing similar to the first, in which the child receives “the gift of the Holy Ghost.”

It is then clothed with a gown, presented by the god-father with some jewelry, such as ear-rings or bracelets, attached to it, the priest saying, “the servant of the Lord is clothed with the garment of righteousness, in the name of the Father,” &c. &c.

It is then carried round the font,—all who are engaged in the ceremony following and chanting—“Blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord imputeth not iniquity,” and “Whosoever of you are baptized into Christ have put on Christ.”

Some collects—such as the first part of the sixth chapter of Romans, and the last part of the 28th of Matthew—are then read, and more prayers repeated, when the priest with a sponge wipes the face, hands, &c., of the child,

saying—"Thou hast been baptized, enlightened, anointed, sanctified and washed, in the name of the Father, and of the Son, and of the Holy Ghost, now and forever, amen."

Another improvement upon the simplicity of the primitive ordinance, remains to be mentioned. After an appropriate prayer, the priest takes a pair of scissors, and clips off a lock of hair from each side of the head, always imitating the sign of the cross, and pronounces the formula—"The servant of the Lord is sheared, in the name of the Father, and of the Son, and of the Holy Ghost, now and forever, amen." The locks of hair are intended as the first fruits of the regenerated child, and are presented as an offering unto God.

The remainder of the interview is spent in a convivial way, until the visitors choose to retire. There seemed to be little regard to solemnity during the ceremony; on the contrary, at every considerable pause, the company would fall into a jovial conversation about the scene before them, in which the priest very heartily participated.

On taking his leave, the priest presents the child to the mother, and administers a word of counsel respecting its education in the faith of the church. At length he concludes the ceremonies of the occasion, by making the sign of the cross upon the top of the door, with the smoke of the burning taper, as he passes out of the house.

The age of the child is reckoned from the time of its baptism. In this instance, as it was to be named after the virgin Mary, the christening had been deferred seven or eight months, until the supposed anniversary of the death, or, as the Greeks call it, "the sleep of the virgin." The usual time for the ceremony is on the eighth day, or as soon after as may be convenient. If, before that time, sickness endangers the salvation of the infant, the rite is administered with all possible despatch. Instances of this kind have occurred here even among Protestant families. Indeed ministers of the latter faith in this country, in case of the anticipated death of the child, have made as much haste to confer the saving ordinance, as ever did priest of the Greek or the Romish church. I speak *what I know* respecting this matter.

It may be remarked here, that the relation which the god-father and god-mother hold to the baptized child, is regarded as scarcely less sacred than

that of kindred; so that intermarriages are not allowed between the families, until the eighth degree of spiritual relationship.

The use of the *chrism*, in the Greek church, is deemed quite as essential as baptism, and always makes a part of that rite. "It is the second mystery, in which the baptized person receives the graces of the Holy Spirit, and the confirmation of the divine favor which was bestowed in baptism." The holy oil is prepared with great care. The sacred *Eikonas*, or the boards on which are painted the likenesses of the virgin Mary and other saints, are used for fuel in heating the oil, in order that it may absorb the divinity as it emanates from these burning idols.

Bigotry and superstition of the people.

It is upon such superstitions and ceremonies that the Greeks rely for salvation. Their baptism and the intercession of the virgin are the *Alpha* and *Omega* of their religion. It is truly affecting to observe the apparent sincerity and veneration with which many Greeks of considerable intelligence regard their "holy baptism." A Greek can never be pressed with the subject of a change of heart, without his intrenching himself behind this refuge. "Baptism is the first and most essential mystery, by which a person becomes a member of God's family, and a new creature in Christ, and a partaker of eternal life." "In baptism God gives to a person the forgiveness of sin, through the mediation of the Son; this signifying, that, as the body of the baptized is washed with water, so the soul, by the grace of God, is washed and cleansed from sins, according to the words of our Lord, 'Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God.'" Thus reads the church catechism.

Of course it is a great piece of arrogance, for foreigners to come among a nation of christians, to teach them religion. The Greeks interpret the commission of our Lord, thus, "He commanded the apostles to disciple the *heathen*, not *christians*," and the ready inference is, "that we have no divine authority for disciplining and baptizing Greeks, who are already a nation of baptized christians." The Greeks hold that "they are born with christian blood in them, and that baptism is only a necessary symbol of an inward grace, which they have inherited from christian parents." This very remark was made, the

other day, by a school inspector of this island, in conversation with Constantine. The latter had only to refer him to John i. 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The Jew never placed greater reliance upon circumcision, than the Greek does upon his baptism. If the former believed that "no circumcised descendant of Abraham could be lost,"—the Greek believes as firmly, that for no crimes can he be in danger of damnation, if he but continues in the faith of the church.

It is wrong, it is criminal unfaithfulness to the truth, and to the souls of men, to spare such dogmas, whether from fear, or from deference to religious prejudices. What then shall be thought of the wisdom or the benevolence of those, who would dissuade us from bringing the truth to bear upon the destructive superstitions of this people, especially as it is difficult, if not impossible, ever to state the simple and saving truths of the gospel, without touching and arousing those superstitions? Pray how could Paul have preached the gospel to the Jews, if he had been silent on the subject of circumcision?

The authority of the Bible acknowledged—Corruption of the Greek scriptures.

But the bible is a powerful instrument for the pulling down of these "strong holds." It is the acknowledged source of religious belief. There is, therefore, a common standard of appeal; and when their superstitions, however venerable, are brought to this test, there is no Greek who does not shrink from the trial, and feel his foundations disturbed. But the people, alas! are deprived of the privilege of reading their own scriptures. These are accessible only to the priests, whose interest it is to conceal the truth; who live upon the harvest of the superstitions which they themselves have sown. The New Testament in ancient Greek, which is contained in two books, one "*The Euangelion* or Gospels," the other "*The Acts and Epistles of the Apostles*," is ordained to be read in the churches in the course of the year. But the ancient language is unintelligible to the mass of the people; and even a learned Greek can make nothing out of it, when read in the long-drawn, sing-song tone of the parish priest. Moreover the New Testament of the churches is a mutilated book—

many precious passages being left out; as Acts iv. 12: "Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved." This text, if it should happen to lodge in the thoughts of the people, would be a very inconvenient one for their system of picture worship. This artifice of expunging is not easily detected, owing to the miscellaneous manner in which their two books are arranged. Short collections for every Sabbath, and for different occasions, are taken from any and every part of the "Gospels," and jumbled together upon no principle but that of confusion; and so of the "Acts and Epistles." Professing to contain the whole New Testament, these books are a deception. The genuineness of the omitted passages cannot, however, be disputed, since they are found in the Russian Greek bible, whose authority is never questioned.

Religious books and instruction—Infidel works—Ignorance of the scriptures.

But there is another kind of reading with which the people are more liberally supplied; that is, the *Seinaxaria*. It is a collection in ten or twelve books, chiefly of legendary tales, or wonderful and ridiculous stories, respecting the lives and miracles of some of the most eminent saints. They are written in a style suited to the most vulgar minds, and their effect upon the morals of the people is often that of lewd and indelicate fiction. These books are read in the churches on saints' days, and other occasions; each chapter being assigned to a particular day or festival. This is nearly all the instruction which is given in the churches; for the priests never preach, except on a few Sabbaths in leut. These *Seinaxaria* also supply all the religious reading out of the churches; indeed there is but little other reading of any kind among the mass of the people. The consequence is, that they have a much greater veneration for some old saints of the dark ages, and a few more worthy "fathers" of the church, than for either Christ, or his apostles. An analysis of these books would present a pretty complete epitome of the popular religious belief. I should say that the book-stores keep a very good supply of works, literary and scientific, with which modern Greek literature is daily enriched; and these find some purchasers among the most intelligent

class. There is also an abundance, comparatively, of infidel books, in Greek, Italian and French, which rarely fail to produce their desired effects whenever they are read.

The fact that people often quote for scripture what can only be found in the *Seinaxaria*, shows how little biblical knowledge they possess. For example, Constantine said to his school inspector,—

“What authority have you for worshipping the *Eikonas* (pictures) of Christ?”

“Why, sir,” he replied, “don’t you know it is said in the Gospels, that when Christ was once asked for his picture, he took his handkerchief and wiped his face with it, when there was left upon it a perfect image of himself? And this is the original of all the *Eikonas* of Christ which are found in the churches?”

“Where do you find that story in the bible?” C. asked.

“O, I do not remember, at this moment, in what part of the *Euangelion* it is; you will easily find it.”

It needs only the diffusion of scriptural knowledge, attended with the divine blessing, to dispel all this moral gloom, and restore to this land the light which shone upon it in the brightest days of the primitive church.

The spirit of inquiry which has been awakened by the labors of our brethren, both at Patras and Corfu, is very encouraging, as will be seen by the subjoined statements.

Theological students—Demand for books—Apostolos—Favorable prospects.

The most frequent and promising applicants for our books, are the students of the Theological Seminary in this city. Sometimes Mr. Love’s study presents quite a little congregation of these gentlemen of the black gown, who eagerly receive the scriptures, the publications of the American Tract Society, and other useful works.

About fifty young men having studied at the University, are now taking their four years’ course in this seminary. A limited number is selected from each of the Ionian Islands, who are supported by government during their theological studies, on condition of their refunding five hundred dollars if they do not enter the priesthood. The course of study, which is, at best, a miserably meagre affair, has been of late curtailed, by the absence of

the French and English teachers, and a number of the students have solicited Mr. L. to give them private lessons in the English.

It seems to be the design of Providence “to open an effectual door” for the preaching of the gospel in this country through the instrumentality of a native ministry. Such a result we wish to keep specially in mind. There are in this land, abundant materials for this right arm of an efficient missionary establishment. Of this fact we have some gratifying evidence in the case of our beloved br. *Apostolos*, not to mention now another who promises much as a fellow-laborer, at no distant period. It is an especial cause for gratitude, that the two young men, besides *Apostolos*, who are now regarded by us as dear brethren in the Lord, seem to be peculiarly fitted, in many respects, to become pioneers in the work of evangelizing their countrymen.

Concerning *Apostolos*, we can speak with gratifying assurance. He has just left us for Patras, after a visit of three weeks, which he made to Corfu at our request. His services at P. have assumed a very interesting character. Having taken charge of a depository of books for gratuitous distribution, he was beset from morning till night with applicants, and visitors who called for religious conversation. To make a judicious disposal of his books, and to be eminently useful as a religious teacher, he seems to be well qualified, by his knowledge of character, acquaintance with the scriptures, and the lively interest he takes in giving the gospel to his benighted and deluded countrymen. Influenced by this motive, and by the providential circumstances alluded to, he has felt it to be his duty to relinquish his employment, though it subjected him to considerable pecuniary sacrifice, and to enter the service of the Board, as an assistant. If a new missionary were sent to Patras to-day, it would be three years before he could be as directly and extensively useful as *Apostolos* is. We commend him, and the two disciples of whom he speaks, and the little band of inquirers at that station, to the prayers of God’s people, and to the kind notice of the Board.

In conversation last evening with Constantine, mentioned above, he expressed his religious exercises as follows. He says “he loves the Savior, and feels a confidence that his love is real; for, while he felt formerly not the

least interest in him, the very name of Christ is now dear to his heart; that he could die now in hope that his sins were forgiven through Jesus Christ; that the bible is now his favorite book, though formerly it was entirely devoid of interest. A year ago, Apostolos gave him Baxter's Saints' Rest, when he read scarcely a page of it; but now he could read it all night long. 'The Pilgrim's Progress,' he had read the past week during the hours of leisure from school, and he found it a wonderful book. It was very badly translated, but it exactly described his own experience. He is sure that there is a great difference between his present and his former views and feelings. Now he shrinks at the very thought of doing what he knows to be sin; that he could much more easily endure bodily suffering, than remorse for the commission of sin. He thought that baptism was designed only for the pious; and that it is binding upon them as an ordinance of God. As for himself, the duty of being baptized was like a mountain to him. He thought he had not yet attained to sufficient strength of faith to ask for it. He had hesitated to speak to Mr. Love about it; knowing that he would only be directed to the scriptures, where, he was already satisfied, his duty was marked out with the greatest clearness."

The conduct of Constantine corresponds very well with these expressions. It remains to be seen, how his love to the Savior will enable him to endure the cross of making a profession of his faith, which, in these countries, implies such a complete crucifixion to the world.

The next letters from br. Love and Mrs. Dickson will present our mission in an interesting light to the churches at home, and cause it to be remembered, we earnestly hope, in the supplications of God's people.

Mrs. B. and myself find the climate at Corfu equally as favorable to health as that of New York State. I do not yet find opportunities of being directly useful, except in a Sabbath school class of about fifteen boys, and in our English service on Sabbath afternoons, which I share with br. L. as often as my attention to the Greek language will permit. Mrs. B. devotes two hours daily to teaching in Mrs. Dickson's school.

As soon as our tracts arrive, we shall have the pleasure of undertaking their

distribution among the 1,800 English soldiers quartered in the citadel and other garrisons in the neighborhood of the city.

Arracan.

EXTRACTS FROM THE JOURNAL OF MR. COMSTOCK.

During the summer and autumn of 1840, Mr. Comstock confined his labors to the vicinity of Ramree, at which place, accompanied by Mr. Stilson, he fixed his residence in May, 1839. The town contains about 10,000 inhabitants, and the district 70,000. The three other districts, Akyab, Sandoway, and Æng, which together with Ramree district constitute the Province of Arracan, contain, it is supposed, 170,000 inhabitants, making a total of about 240,000. Cheduba, mentioned in the following notices from Mr. C.'s journal, is an island lying a short distance to the south-west from Ramree island, 18 miles long and 14 miles wide, with a population of 10,000, and is a part of Ramree district.

Besides Mr. Comstock and Mr. Stilson, there are four native laborers in the district of Ramree, two of whom, Ko Thah oo and Thoo Pau Oung, are stationed on Cheduba island. Mr. Kincaid and family, with two native assistants, are also laboring at Akyab in Akyab district, with manifest effect, and Mr. Abbott and family with several assistants, in Sandoway district, but chiefly in behalf of Karens from Burmah, of whom about one hundred were baptized during the year 1840.

The mission to Arracan, though subject to various untoward influences almost from the date of its establishment in 1835, has attained to a good degree of prosperity, and claims further enlargement. For a considerable time it had to contend with exaggerated representations of the unhealthiness of the climate. Arracan was associated in the minds of many with Chittagong, the province lying next to it on the north, where Colman fell an early victim in 1822 at Cox's bazaar. And the impression of its sickness was deepened by the unfortunate selection of Kyouk Phyou as a mission station by Mr. Comstock, and the premature death of his first associates, Mr. and Mrs. Hall, in 1837. It is believed, however, by Mr. Comstock and others, that the climate of Arracan will not suffer in comparison with that of many other eastern countries, and that the places now occupied by our missionaries are, for the most part, salubrious.

Admitting that the climate is not an insuperable

ble barrier to the extension of missionary operations in Arracan, there is much to favor it in the number of its population, in its accessibility, its subjection to British rule and consequent security, and its vicinity to Burmah on the east, communication with which may be had through the mountain defiles by the way of Bassein. It is also a very important consideration that Christian missions are now prosecuted in Arracan by the American Baptists only, Mr. Fink, formerly an English Baptist missionary at Ak-yab, having retired, and the country being avowedly transferred by the Eng. Baptist Missionary Society to the American Baptist Board. It should be added that the late accession of Mr. Kincaid and Mr. Abbott to the mission, has been in accordance with the indications of Providence, withholding them from their allotted stations at Ava and Rangoon; and it is occasion of devout congratulation that a so "wide and effectual" door of usefulness has been opened to them in Arracan, so long as Burmah Proper shall continue to be closed to missionary labors. To proceed with the journal:

Mr. Comstock left Ramree with his family for the island of Cheduba Dec. 29, 1840, and arrived on the 31st; having preached and distributed tracts at a small village on Jagoo island, on the way. The following extracts indicate the reception given to

Preaching and tract distribution at Cheduba.

Jan. 1, 1841. Went early in the morning to a neighboring village, and found a few people to hear the truth. Several of the men were threshing out paddy near by, and too busy to pay much attention to the gospel. Many visitors at the house during the day.

2. Visited three villages, and found a good many attentive hearers. Some who objected at first, when their objections were removed, listened with apparent interest. I hope that light was spread among the people, as to the character of God, and the way of salvation. At evening I went with Mrs. C. to a village near by, and spoke to a few men about divine things, while she talked to a crowd of women.

3. Sabbath. I preached this morning to an attentive congregation from the words, "The Lord is good." In the afternoon had a prayer meeting with the two assistants who are located at Cheduba, and the one who accompanied me, and preached at evening. The day has been interesting, and I hope it will prove to have been a profitable one.

4. Went early this morning to a small village, and spent an hour or so in telling a dozen of the inhabitants about Christ, and left a few tracts with them. In the afternoon I procured an ox cart, and went with Mrs. C. to a larger village, three or four miles distant. After a delightful walk on the sea beach, which was near by, we returned to the village and spent a short time in speaking to fifty or more men, women, and children, about God.

5. Before breakfast I went into a neighboring village, and sitting down with some men by a fire in the street, commenced conversation on religion. One man was very hostile and cavilled stoutly at first, but was soon silenced, and then he with eight or ten others listened well. At evening Mrs. C. and I went into a small village, and declared the truth to a few men and women, and then went on board our boat to go to another part of the island. While we have been at Thoo Pah Oung's, a goodly number have heard the truth daily. Some who appeared decidedly averse at first, became apparently friendly, and others who seemed indifferent began to manifest a good deal of interest in what they heard. Mrs. C. had many women with her every day, and on some days crowds. I cannot but have strong hopes that our visit here will do good.

Preaching the word among the villages—Attentive hearers—Return to Ramree.

6. Left Cheduba creek at 9 o'clock, p. m., and before daylight arrived at our proposed stopping place on another creek. I went early to the house of the head man, and made known my object. He was very civil, and a half dozen or more at his house manifested some interest in the truth. The zayat where we stayed, was beside the great thorough-fare through the island, and a great many travellers heard of Christ to-day; and as all the men of this region were out repairing the roads and bridges, in expectation of a visit from "the king," they called, and thus a multitude were told of the Savior.

10. During the last three days we have visited several villages, but determined to spend the Sabbath at this place. Almost as soon as it was daylight our zayat was surrounded by men and women, who paid good attention to the truth. I told them that it was our worship day, and that I should preach there after breakfast. At the time appointed sixty or more people

gathered together to hear the gospel. I preached from the words "God so loved the world," &c., to attentive and apparently interested hearers. The zayat was crowded nearly all the day. Toward evening Mrs. C. and I went into the village, and were immediately surrounded by eager listeners. At evening I preached to about thirty, principally men, from the words "Blessed are the pure in heart." I think it may truly be said that the people heard the word to-day gladly, though one man who had built a pagoda, and was flattering himself with the hope of a happy state beyond the grave in consequence of it, was highly offended by my comparing him to a man who wished to cross the ocean; and, instead of going in a trusty ship, should spend 500 or 600 rupees on a boat which would founder as soon as it put out to sea.

11. Went to-day to three or four villages, and though most of the men were out to work, I found a good many who listened well, and were glad to receive tracts. At evening ten or a dozen men came to the zayat, and really appeared happy to hear the gospel. During the two days we have spent here, very many have heard of the living God and of Christ the only Savior. My walk of eight or ten miles under a burning sun was rather too much for me, and I became considerably unwell.

12. We crossed over from Cheduba to Ramree island this morning, and after visiting several villages, we left on the next day for home. I had left Ramree with more than 27,000 pages of tracts and scriptures, but as the two assistants stationed at Cheduba were nearly out, I left the larger portion for them, and took with me as many as I thought would be needed. The demand however was greater than I had anticipated, and our supply was exhausted before my tour was finished.

14. Arrived at Ramree about noon, and was happy to find all well. Much truth has been declared during our absence, and many tracts and portions of scripture distributed, and I cannot but hope that God will bless his truth thus made known, to the good of some souls.

Another excursion—Bigotry and opposition to the truth.

23. Having remained eight days at home preaching, &c., and having administered the Lord's supper to the

little church on the Sabbath, I left about noon yesterday for some large villages north of Ramree. This morning arrived at Kyouk-souk, a village containing 120 or 150 houses, in hamlets of twenty or thirty houses each, but a short distance from each other. At the landing place found a dozen or fifteen men, who listened well, and most of whom took tracts. During the day I had four or five congregations of a dozen or twenty each. The people listened with some attention, but evidently had no idea of seriously considering what they heard. They were perfectly satisfied with their own religion, and repeatedly said, "we cannot reject the *betagal* (sacred books), we cannot forsake our idols." Alas! "a deceived heart hath turned them aside."

24. Went to Alay-kyoung, a village of about the same size as the last. At the first place where I sat down to talk to the people, twenty or thirty gathered around me, and listened about an hour, often raising objections. Kyoungs, pagodas, and idols, appear to abound in this region, and the people are evidently bigoted Búdhists. Only one man here took a tract. At the next place I stopped, about twenty came to hear. They were learned, in the Burman sense, and really seemed to pity my ignorance. Gaudama, they said, was not dead, he had only disappeared; he was an eternal God, &c. &c. About a dozen tracts were left with them. With the two assistants I then sought a zayat where we could quietly worship God, it being the Sabbath. When we commenced worship by singing, the people came around the zayat, and a congregation of about thirty listened to a short discourse from the words "Blessed is the man whose sins are forgiven." After worship a few took tracts, and a dozen staid an hour or two, and listened attentively to parts of tracts read by Moung Net, and to remarks made by him. At evening I went to a zayat where a dozen men were assembled, and engaged in conversation with them. They hardly seemed to know what to think or say about a God without beginning or end—so different from all their ideas of a god. At length they said to each other, "the eternal God must be the devil." They concluded the conversation, as others have often done, with "we can't give up our own religion."

25. Spoke to two small congregations about God, and distributed a few

tracts. At one place came in contact with some silversmiths, who made silver images of Gaudama, and their zeal and arguments reminded me of Demetrius and the craftsmen of Ephesus. About eleven A. M. unmoored my boat and left for Zanay, a village of about 300 houses, where we arrived in the evening.

26. Went among the people this morning with a large supply of tracts. I had three or four congregations of about fifty each. The people here seem pretty well to understand the doctrine of an eternal God, and know something of Christ, but they evidently have no relish for the truth. Indeed, many appeared bitterly hostile to it, though they professed to worship an eternal God, and said there was but a slight difference between the religion of Gaudama, and that of God; more in words than in any thing else. I distributed 200 or 300 tracts, and in the afternoon left for home.

Visit to Akyab—Favorable prospects—Healthfulness of the station.

Some account of this visit is given in a letter of Mr. Kincaid, page 323 of the November number. The remarks in regard to the climate of Arracan coincide with those of Mr. K., whose prospect of renewed health is also more favorable than for several years past.

On the 29th of January, I left with my family for Akyab, and took a tour in company with br. Kincaid, to Cruda, Arracan, &c. At Cruda we spent Saturday and Sunday, preached several times, and on the Sabbath administered the Lord's supper to the little church there. Several appeared to be in an interesting state of mind. At the old town of Arracan, containing now 2 or 3,000 inhabitants, we also found interested listeners; and one man professed firmly to believe the Christian religion. Indeed at all the villages we stopped at, save one, the people listened with attention and apparent interest to the truth. I preached repeatedly at Akyab, and found much that was encouraging there. Two men applied for baptism while we were there, and two or three others appear to be promising inquirers. Br. Kincaid and family have experienced so much sickness at A—, that I fear lest these fair prospects may be overclouded soon by their being obliged to leave. We returned home on the 25th of Feb. in good health, and found all well at Ramree. As I have spoken of the ill health of

br. K. and family, I may as well say that I think the climate of Arracan has very little, if any thing, to do with it. The truth is, br. K.'s constitution was sadly shattered by his exposures among robbers, &c. before leaving Ava, and sister K.'s health has been far from good for years. I think it highly probable that they enjoy as good health here, as they would in any other part of India. Akyab, however, is yet considered insalubrious, and I suspect will not bear a favorable comparison with Ramree and Sandoway as to healthfulness. Still, I hope it may be continued as a missionary station.

Labors at Ramree—Encouragements—Applicant for baptism—Health of the mission.

I and the assistants have been absent so much during the last two or three months, that comparatively little effort has been made in this town, and I hear of nothing encouraging in the appearance of any of the town's people.

April 1. I have been able to preach about town at evening, for a fortnight past. Congregations are usually about thirty or forty, and the attention paid to the truth is quite encouraging. The assistants, too, are busy daily in telling the people of Christ. Of course, there is more interest and inquiry, than there was before. Last Sunday we had our first application for baptism at Ramree.

The Mussulman who has been an encouraging inquirer for a year, and to whom I have alluded in my previous journal,* had courage to come out, and publicly profess his faith in Christ, by asking baptism. We hope he is a converted man, and will have grace to be buried with Christ by baptism, and to walk in newness of life. Two women also manifest a considerable interest in the truth, and indeed profess to believe it. A good many from the country have recently called at our house, thirty or forty sometimes in a day, and heard of Christ.

7. Myself and family are blessed with comfortable health, as are also all the missionaries in Arracan. I trust that we continue to share in the prayers of the members of the Board, and that the claims of this province will not be forgotten, when missionaries are available for India.

* See page 57, last volume.

Karens.

JOURNAL OF MR. MASON.

Tour among the Karen villages—Bite of a serpent—Travelling companions.

Dec. 3, 1840. For the tenth season I turn from the idolatrous city (Tavoy) to seek the inhabitants of the jungles. The tide having turned against us, we are spending a few hours at a fishing village, surrounded by fields of grain, in which most of the inhabitants are reaping. I have found one man to address. He is suffering from the bite of a snake. He listens and assents, but seems to have no proper conception of a free salvation through Jesus Christ. The people want to do something, and a salvation which costs nothing seems to them to be worth nothing. They have so little benevolent feeling themselves, that they cannot believe it possible there is a being in existence so benevolent as the Son of God is represented to be.

The serpent which bit this man is a small green one, which is very common, and by which persons are frequently bitten. The natives, both Burmans and Karens, seem to think these wounds are to be cured by roots, but I could never discover that they had any particular roots in which they placed confidence themselves, and I am sure I have none in those which I have had pointed out to me. When a person is bitten, the part is scarified, and every root that any one around has ever heard of, as being beneficial in such cases, is used; so that it is quite impossible to distinguish the useful from the useless. The root of the *tuberosa* (*polyanthes tuberosa*) enjoys the best reputation of any roots I have met with, yet of all the persons that I have asked, not one has seen its virtues tested.

I have three Karen men and their wives; an assistant, a young man; and several children in my company, which affords me an interesting assembly to meet with, at evening worship. To have people that sympathise with us in our religious feelings, is a blessing every where, but especially to a travelling missionary, who has so often to mingle with dark-minded and hard-hearted idolaters.

Private worship—Path by the sea-shore—Opposition of Karens.

4. The singing at morning worship brought around us a considerable num-

ber of Burmans, to whom I represented the duty and the pleasure of acknowledging our obligations to the ever-living and all-seeing God, to which all gave a ready assent. Indeed I have often observed that Burman lookers-on have been favorably impressed by seeing us ask a blessing upon our food before eating, and engaging in prayer and praise before starting on our journeys in the morning.

Our path by the sea-shore was among immense heaps of coarse grained granite rocks, abounding in rectangular masses of *feldspar*, an inch or more long; and it is worthy of remark that while the rock is usually as hard as "the nether mill-stone," it is in such a state of decomposition, at the mouth of a small river which we passed, that, although every crystal is in its place, it may be broken in pieces by the hand. I have observed similar things in crossing the *gneiss* mountains of the interior, with this difference, that in the *gneiss* the *feldspar* decomposes, while in the granite it retains its glassy, flesh-colored and crystalline appearance.

We have not met with a single human being to-day, and the place where we purposed spending the Sabbath, is completely deserted. There are a number of Karen houses in the neighborhood, and there are many individuals who feel favorable to the truth, but they are the younger portions of the families, and the old people are so resolutely opposed, and exert so powerful an influence, that no one dares venture to learn to read.

Encampment in the jungle—Christian hospitality—Candidates for baptism.

7. We are encamped in the waste howling wilderness,—all exhausted with travelling, and surrounded by wild beasts, that ever and anon break the silence of the night. I met with a Karen near Pai to-day, who very seriously gave as a reason for not becoming a christian, "My uncle does not believe yet." He seemed to think that the answer would, or ought to be, quite satisfactory to me. Such excuses have all the force of argument with this people, and are frequently offered as such.

8. Palouk. Religion makes a great difference in the Karens in relation to their treatment of christian teachers. On reaching a Karen house to-day, we had great difficulty in inducing a con-

trary woman at the head of the ladder, to give us the information we desired in respect to roads—for the Karens change them almost every year—when a voice from the rice field in the distance called out “Is that the teacher?” and a woman came running up with joy beaming on her countenance, to give us a christian welcome. She proved to be a believer that has not yet made a profession of religion, and she soon provided us with a guide to the zayat. On the way we passed another house inhabited by believers that have not been baptized, and it was quickly abandoned for the zayat, where with the christians and inquirers assembled, I now am.

9. We have examined and received for baptism three individuals to-day, but their baptism will be deferred till I visit Pasauoo, to which place they can conveniently go. There has been no assistant here for two years past, and that for the very sufficient reason, that there was no person suitable to be placed among them. Young men have very little influence among the Karens, yet they are, so far as knowledge is concerned, much better qualified to teach them than the older ones whom they prefer. There is quite a number of persons within the circle of a few miles, who are almost persuaded to become christians; and with faithful and continuous labor, attended with the blessing of God, many of these would, I doubt not, be brought into the fold of Christ.

Baptism—State of the churches—Burman insolence.

11. Pyee-khya. I have had the pleasure of baptizing eleven persons here to-day, one of the number being a head man or chief, as we sometimes call them. When I first came into this region this man used all his influence to prevent the people from attending to the claims of the gospel, but after he found that his efforts were to a considerable extent unavailing, and that one and another of his people were embracing the truth every year, he began to pay some attention to the subject himself, and has at last, I trust, given his heart to God. On the other hand, the painful duty of suspending one individual from communion, has also devolved upon us. He, however, appears very penitent, and says, “As the scriptures say, ‘I am as salt that has lost its saltness,’ for it is the second time he has been guilty of joining with his pa-

rents in offering to *nats*. He was baptized in Tavoy while in school, and is the last one of the only three who have ever enjoyed the advantages of a school education in T., from among all these southern Karens.

The members of the churches are but too painfully ignorant, but how to provide any adequate means of religious instruction, so long as the Karens retain their present wandering habits, I am at a loss to know. Still, many give pleasing evidence of genuine attachment to the principles of christianity.

Many of the Karens here are subject to great annoyances from the brutal conduct of Burmans who occasionally come among them from the neighboring villages. One family told me to-day of a party that came to their house a short time ago, and ate up all their little condiments, and destroyed every thing that they could find which the Karens value, saying as they seized each article, “According to your books, you are not to resist or do any thing in return.” On another occasion the whole family went to meeting, and left the house alone on the Sabbath, and on their return they found that a large party of Burmans had been there, and committed the most revolting outrages.

Pgho Karens—Baptisms—Toung-byouk.

Another extract will show the progress of missionary labor down to the period of our latest accounts from the station. It is dated

Tavoy, April 13, 1841. After leaving Pyee-khya, I unexpectedly met with br. Brayton, with whom I had the pleasure of spending a week. We travelled together to Ka-tay and the head-waters of the Palau. It gave me great pleasure to find a missionary and his wife among the Pghos in these deep jungles, who could converse and preach to the people with ease in their own language. May their fervent prayers be heard, and their indefatigable labors be rewarded by the conversion of many souls!

Ka-tay being more easily accessible from Mergui than from Tavoy, br. Ingalls has kindly consented to take it into his charge. Although there is a considerable population in the neighborhood, I am sorry to say that there is not a single promising inquirer among them, and the church, by removals, is reduced to a very small number.

At the head-waters of Palau I had the pleasure of baptizing three persons; but I was sorry to find that some promising inquirers whom I left last year, had turned back to the world.

After remaining at home for a short time, I went down again to Pa-sau-oo, which is one of my most interesting fields of labor. Here I had the pleasure of baptizing *thirteen*, two of whom had been received for the ordinance at Palouk.

I subsequently visited Toung-byouk, and administered the communion, but did not baptize any, although there were three or four who were desirous of receiving the ordinance. I thought that the evidences they gave of conversion, were not sufficiently clear, and that they had better wait for a time.

I am alone again at the station, Mr. Wade having built him a house some fifteen or twenty miles up the river, where he proposes to gather the Karens around him, and reside, if practicable, all the year.

The work of translation—Helps required.

The subjoined remarks by Mr. Mason, in reference to translation, will serve to give our readers some idea of the nature and extent of the labor required in giving correct versions of the bible to the heathen. The difficulties are greatly increased where the language itself, as in the case of the Karens, is first to be reduced to written forms. We have been happy to know that so high an estimate has been formed, by our missionaries, of the importance of the work; and so strict and conscientious a regard had to accuracy, in translating the scriptures. A great responsibility is incurred by those who attempt thus to give the word of God to the heathen, and no labor or pains should be spared, to render every version as perfect as it is in the power of man to make it. Speaking of aids in the work, he says

It is not expository, so much as grammatical knowledge, that the translator requires in his *helps*. This is a remarkable age for "Reading Made Easier," in almost all languages, and in every department of labor, and a translator ought to be able to avail himself of all that pertains to his work; but, after all, they are like suns and showers to the husbandman; he must plough the ground and hoe the corn notwithstanding. A translator who depends altogether on his *scholia* and lexicons, is much like a pastor who preaches nothing but the printed sermons of others. Moreover an independent investigation is often absolutely necessary to insure accura-

cy. The lexicons often define the commonest things in such a loose way, that it is impossible to translate the words accurately from the definitions.

In reviewing the gospel of John, I wished to find the reason why Christ addressed his mother by the term *γυναίκα*; *woman* sounding very awkward to a Karen in such a connexion. Tholuck, who is high authority, says "the address is solemn." On turning to the *Iliad*,* I found that Paris uses it when addressing Helen, and making the strongest protestations of affection, and where some term of endearment was to be expected. This was so clear to Pope that he renders the word by "divinely fair." In the parting scene between Hector and Andromache, where we should expect a term of affection, Hector addresses his wife by *γυναίκα*. Such examples prove that the usage of the Greek language was such, that this term was applied where, in other languages, a word of endearment is found; and on the whole I think that Rosenmüller had a better conception of the case than Tholuck. He says, "It is a form of address applied by the Greeks to the most honored and respected females." In confirmation of which it may be observed, that while Hector addresses Andromache by *γυναίκα*, he uses a different word when addressing the servant girls about the palace.

Knowledge of natural history needed.

I have thought it necessary to procure some works on the subject of botany and natural history, in order to qualify myself to discharge faithfully the work in which I am engaged. There are perhaps no subjects so utterly neglected in a course of education as these. In a late number of the Christian Review, a writer mentions among the animals peculiar to the new continent (America) the *tapir* and *bison*; but the tapir has been long known as inhabiting this part of the east; and the bison abounds in our jungles, though probably not the identical species that is found in America. In my notes on Tavoy, which I wrote during the first years of my being in the country, among minor mistakes, I made the important ones of calling the buffalo the bison, and wild-dogs wolves; errors into which I was led by trusting to others that I thought knew of course. I have been compelled to pay some attention to these subjects, and must more; for, as there

*III. 438.

† VI. 441.

is no work on the natural productions of this coast, I have to feel my way along, and often have to depend on my own knowledge and observation. I am still much in want of a suitable work on the natural productions of the bible. Nothing can be more preposterous than for a native reader of the bible to be stumbling over a barbarous word, of the signification of which he has not the most distant idea, while the thing referred to is perhaps at his door; and thus the whole sense of the passage is lost through the ignorance of the translator.

CHILDREN OF MISSIONARIES.

The condition of the children of our missionaries in pagan lands, is very properly awakening the attention both of missionaries and of the friends of missions.

Such is the state of morals among the heathen—so corrupt are they—so degraded by vice and licentiousness, that if the children of missionaries associate with pagan children, with no more than an ordinary degree of attention from their parents, they must almost necessarily be ruined. Our missionaries on this account must often be placed in very trying circumstances. Their minds must often become very nicely balanced between questions of duty to their children, and to the heathen. Nor ought it to surprise us, if they should sometimes resolve on sending them to their friends in their native country.

There is one view of this subject that must deeply impress the mind of a missionary, and that is, the *spiritual* condition of his children. He has left his home and the home of his fathers, impelled by a desire for the salvation of the heathen, and can he forget the souls of his own children?

Such as we have now described it to be, is the state of a mission in its infancy; but as it advances, its condition at each successive step of its progress will be ameliorated, so that ultimately, and at no very distant day, it is hoped, the aspect of things may become so changed by the restraining and converting influences of the gospel, that it will be safe and more judicious for children to remain.

The following extracts from a letter received some time since from one of the missionaries, written on the occasion of sending his children home, will exhibit some of the feelings of our brethren on this subject.

“You are not prepared to sympathize with us in sending home our children, not from any want of sympa-

thy with parents or missionaries, but because you are not acquainted with all the circumstances of the case. Nor can you be, without seeing the things that we see, and hearing the things that we hear, dwelling as we do ‘where satan’s seat is.’

“I am well aware that the sending home of children is a very unpopular measure, but, believe me, popular measures are not always those that God approves; and, unless much deceived, we seek not popularity, but the approbation of God. We ask not great things for our children, but we do ask what we ask for the heathen, that their souls may be converted. And a child supported by the parish in America, is placed under more favorable circumstances for this object than any missionary’s child can possibly be in this country, unless indeed the parents turn from the work to which they have been appointed, to give a primary importance to their families. I do not ask for my children wealth, or honor, or even education. These I leave with God, to give or withhold as seemeth him good. But I do ask for them a name and a place among his chosen people. I care not in what circle of society they move, so that they be the children of God. And whatever arrangements others may kindly make for their welfare, my only request is, and it would be my dying charge. *Let every thing be sacrificed for the sake of religious advantages.* Until they give evidence of piety, let them be under the most favorable influences for their conversion, and after their conversion let them be where they will be best able to maintain a spirit of piety and grow in devotedness to God.

In sending my children home, it is nearly the same to my feelings as burying them. I shall never see them again on earth. I shall never more be able to check their wayward passions, in the bud, or rejoice over the first developments of their infantile understandings. The Lord is their portion, it is all I have to give them; and blessed be God, it is all I *want* to give them. ‘I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.’ I commit them to God and to the prayers of the friends of missions. Blessed be the heart that remembers them at the throne of grace, and blessed be the lips that intercede for them before God.”

[F. M.]

Germany.

EXTRACTS FROM LETTERS OF G. W. LEHMANN.

Condition and prospects of the church at Berlin—Accessions by baptism.

In a communication from Mr. Oncken, published in the last number of the Magazine, is a brief notice of the state of the church at Berlin, under the pastoral care of our native missionary, Mr. Lehmann. Presuming that further details of its condition and prospects will be acceptable to our readers, we present below a few extracts from letters of Mr. L. lately received. The first is under date of July 7, 1841. Having spoken of his voyage to England, where he was ordained to the ministry of the gospel by his English brethren, Mr. L. writes as follows :

When I returned, our prospects were at first not very pleasing ; most of our inquirers had withdrawn, and the little flock was almost entirely scattered. But by the grace of God we were soon reestablished, and our number of eight members was increased in the same year by baptism to twelve.

We had and still have to contend with uncommon impediments. There are great numbers of believers in town, and a good many of truly evangelical pastors preaching to them and to large congregations, with excellent talents and gifts ; but these are much opposed to our principles on baptism and church government, so that we are exposed to the utmost contempt. Hence it occurs very seldom that our church is augmented by additions from christian communities. Our field of labor is more especially the world ; and we are glad of this, for we are not building upon a foreign foundation. Our exertions are directed to the conversion of a world carnally minded, and very far from God's truth. But frequently it occurs also, that those who by our exertions have become partakers of Christ, are then withdrawn from us, and unite with the established church of the country. But this cannot diminish our joy at the happy change that has taken place ;—only it accounts for the fewness of our actual members, and I mention it merely to show you the peculiar case in which we are.

We have long wrestled in prayer for an increase of our number, also in preaching and visiting, which latter service fills out most of our time ; and

our patience has been much tried. But when we were ready to faint, the Lord wrought his wonders amongst us. Among several interesting cases of awakening, we had also such as were anxiously applying for baptism ; consequently I baptized, on the last Sabbath but one, a very dear sister in the Lord, and on the past Sunday four candidates, two brethren and two sisters, (two households) ; I had also baptized a brother in April ; and on the evening we sat down, (oh pleasing sight for us—accustomed to small things,) in a circle of eighteen dear members—celebrating our Savior's dying love. It was a most solemn day, and much grace rested on us all.

Our meetings have averaged in the winter and now between thirty and eighty attendants. Those kept in the forenoon are chiefly designed for the church, and are less visited. We hope to be found next Lord's-day again at the water-side, as some have applied for baptism. The Lord is now graciously working for us.

From government we have nothing to fear now. Our king has been interested on behalf of our church, and the minister of public worship having been consequently induced to investigate our case, we have received the most encouraging promises. In fact, our excellent king is instrumental of exceedingly great good in respect to religious liberty.

So far, all is promising—the church increasing—and we might hope for a brilliant future. But a cloud darkens this blue sky. The repeated additions to our church have excited the wrath of the world. The congregations becoming numerous, and our singing and praise sounding abroad, our neighbors frown at us ; for we have met as yet in my lodgings, having no public meeting-house. My landlord also requires me, now, to discontinue our meetings, or he will by force of law turn me out of doors. Thus we shall be under the necessity of giving up public meetings. Our brethren being very poor are unable to provide a place of worship, and the pleasing prospect before us darkens, and our favorable circumstances become unavailing to us, just when they appeared most promising. There would be, I dare say, no obstacle at all, if we would build a chapel and thereby be established in the capital of an intelligent and influential State—surely an important situation and at a favorable

time. But alas! we are too poor to think of such a matter. Still, I am sure that much good would be done—very much good,—and much injury averted from our church, if we were only able to hire a hall for about \$200 (American). Dear brethren and fathers in Christ, to whose liberality we are so much indebted already—by which immortal souls will have been won from satan's chain for Christ's blessed kingdom, you would do very, very much benefit to our glorious King's cause, if you would grant us this so long and so much desired object. It is a favorable time, and every thing can only be done in its proper time; and we are convinced this is our time. I am sorry to say that I am unable out of my salary and my earnings from my business (engraving) now a pittance only—for my time is swallowed up in the cause of the mission—that I am unable to engage to defray our expenses in this important thing. We all would exert ourselves to support, as we do already, the cause; and if from our measures and means we are graced with additional numbers of believers, we shall by and by be able to supply out of our own resources our wants; but as yet we are unable. To supply our poor, gives us already much difficulty—for the wealthy classes of society do not like to take part with us—we are outcasts. Therefore, dear brethren, think on our case, and do what you can. I am sure it is the Lord's case. Our dear br. Oncken, to whom I have stated frequently the matter, will, I am sure, support our petition, if he has not already appealed to your liberality.

Churches of Bitterfeld and Memel—Rise of a church in Pomerania.

Our brethren in Bitterfeld also enjoy now more liberty, though they have to suffer reproach from their fellow-citizens; which cannot be remedied by government, nor by any;—belonging to the ornament of Christ. And we also are honored with that abundantly. Interesting is the case of the flock at Memel, which will turn to all righteousness.—In Pomerania the truth has also prevailed, though not in the most approved way. A christian brother has proceeded to baptize twelve members, and has formed a church on our principles, though he himself was not baptized. I am sorry that my narrow circumstances prevent me from travelling in our

country, for the truth would spread considerably by such means.

Now, dear brethren, I hope to learn soon by our dear br. Oncken or directly, what your love has suggested to you for our case. Have our hearty thanks for your benevolence.

In a subsequent letter, dated Aug. 3, Mr Lehmann gives further and still more encouraging particulars.

The Lord continues to do great things for us; we are now enabled to reap with joy, what formerly we sowed with tears. The present number of our members is increased to 22,—and numerous inquirers give us hope of continued additions, so that this year proves to be the most important one since the formation of our church. We were compelled by the hostile demonstrations of my landlord and neighbors, to remove our place of worship, and hire a large room in the midst of the city. The Lord, in his all-overruling wisdom, has turned the schemes of our adversaries to the propagation of his sacred truth. Many more have since visited our assemblies, as my lodgings were remote, and now we are in the midst of a dense population. This has put us to the necessity of taking a much larger place. Not only are we induced to do so by the displaying of the divine will of our Master, but our narrow situation is also very inconvenient; which we experienced last Sabbath especially, when all our dear brethren and sisters sat down at the Lord's table, (oh pleasing sight!) and a large number of attendants witnessed it, and were very much impressed by this sight, and a good many more applied for admission. But our situation in general, if our principles would not enjoin on us the duty, urges us to be very cautious not to give occasion to slander; and by the grace of God we are so happy as not to have lost any member by withdrawing or excluding since the former afflicting bereavements two or three years ago. Evidently the Lord has arisen to help us, and to build his house by our feeble hands; and therefore we cannot hold back from our holy calling.

We are therefore now about to hire a large hall and necessary apartments. We have found, after many inquiries, a house quite adapted to our object, and where the proprietor entirely assents to our purpose of edification. Such a good opportunity we cannot expect to

find again, and therefore we will, in hope of the help of our God, hire this place, trusting that our dear American brethren, whose love has proved already so abundant, will also in this important case not leave us.

The establishment of a Baptist church in the metropolis of our influential State is such an important thing, and the auspices are now so favorable, that we must do every thing to promote this momentous object, which may, under divine grace, be the means of promoting religious liberty, and the introduction of biblical truth in general all over the protestant part of our continent.

The price of our intended place of worship will be a little more than 300 dollars of our currency, and it is only in faith and confidence in the christian charity of our brethren, that in full view of the poverty of our members we are bold enough to undertake such a work.

Mr. L. adds,

Since I wrote the above we have really hired the place of worship, and are now under the said obligations. We trust confidently, that you will not leave us in embarrassment. I do not know whether at present our dear br. Oncken is already returned from England, but shall also state to him our present condition and am assured of his seconding our petition.

I have just received a letter from Memel, where our brethren are very anxiously waiting for our br. Oncken, to be baptized, in the real sense of the word.

The small church in Bitterfeld has to wrestle with great difficulties, as divisions among themselves have reduced their number now to five, and our poor br. Werner, officiating among them, has a hard task,—having also to wrestle with temporal cares, as the inhabitants have conspired to cut off his maintenance. It will be necessary to relieve him also in some way, and give him the comfort of love.

Now, dear brethren, farewell. Think on us in your prayers, above all,—as we do for you beyond the ocean, and for all our brethren on the globe. Our monthly concert is at every time a great festival to us. Then we feel the truth and comfort and importance of our Master's words, John xvii. 21, "That they may all be one."

Now, in this sweet feeling, all our brethren here salute you most heartily.

Obituary Notices.

THE REV. JEREMIAH CHAPLIN, whose decease is noticed in the subjoined official communication, was born in Rowley (now Georgetown,) Mass., June 2, 1776. He resided with his father, in the employments of a farmer, until nearly of age. He made a profession of religion at the age of ten years, and was graduated at Brown University in 1799. His rank as a scholar while in college, was among the best in his class. He was appointed a tutor, but soon relinquished his employment from a conviction of duty to preach the gospel, and entered upon the study of theology under the instruction of the Rev. Dr. Baldwin, of Boston. He was first settled in the ministry at Danvers, Mass., but was soon called to the pastorate of the First Baptist Church in the city of New York.

While there, though the period of his residence did not exceed two years, having access to valuable public libraries, he did much towards laying, it is thought, a foundation for his future eminence as a scholar and a divine. His health having failed him in New York, and being unable longer to sustain the duties of that charge, he returned to Danvers, where he remained as pastor of the church, and as a theological teacher of such students as repaired to him, until 1817, when he was called to Waterville to take charge of a Literary and Theological Institution.

In 1820 this school was incorporated as a college, and Dr. Chaplin was appointed its President; an office which he continued to fill with great ability until 1833, when he resigned the Presidency of Waterville College, and entered again upon pastoral duties, taking the charge of the church in Rowley. He served this church about three years, and then removed to Willington, Ct., and assumed the pastoral charge of the church in that town, which he held until 1839.

On closing his connection with the church in Willington, being in feeble health, and feeling the infirmities of age, Dr. Chaplin removed to Hamilton, in the State of New York, where he spent the last two years of his life, with his family and friends; and where he terminated his earthly career, after a short illness, on the 7th of May, in the 65th year of his age.

The Board have directed that the following notice, entered upon their Minutes, be also published in the Magazine.

“Resolved, That this Board have heard with deep regret the announcement of the death of the Rev. Jeremiah Chaplin, D.D., late President of Waterville College, and at the time of his decease one of the Vice

Presidents of the Board of Managers of the Baptist General Convention.

In the character of Dr. Chaplin was combined a rare variety of intellectual and moral excellence. To a mind of great capacity and extraordinary penetration he united a power of untiring labor and great facility of acquisition. His attainments in all the departments of science to which he directed his attention, were unusually extensive, and in those of theology and metaphysics they [were such as to rank him among the first class of American divines. His piety was deep, fervent, and unaffected. His benevolence, always active, was frequently extended to the point of painful self-denial. His humility was simple and childlike, and, while he lived from his youth in the presence of his brethren, his character was always unspotted as his motives were above suspicion.

In testimony of the respect entertained for his memory, it is ordered by the Board that the above notice be inserted in their minutes."

The REV. JESSE MERCER departed this life on the 6th of September last, in the 72d year of his age. He was the eldest son of the Rev. Silas Mercer, who was also a Baptist minister of considerable eminence, and of great integrity of character. Silas Mercer was a native of North Carolina, and was educated in the forms of the Episcopal Church, to which he was conscientiously attached until he had become considerably advanced in life. Hence, perceiving that the formularies of the church required immersion, he caused his two oldest children to be immersed in infancy, according to the letter of the Rubric. He removed in 1775 to Wilkes Co. in the State of Georgia, and soon after became a Baptist and united with the Kioka church, by which he was soon licensed to preach. On the breaking out of the revolutionary war, he returned to his native State, and was employed during the war as an itinerant preacher. After peace was restored, he resumed his residence in Georgia, and became an eminently useful man. He was instrumental in raising up a large number of churches. He also established a school in his own house, one object of which was to educate young men for the ministry; and he employed a teacher at his own expense. Some of the most eminent men in Georgia, among whom was his own son, are said to have received the first rudiments of their education at this school.

We have mentioned these incidents in the life of the father, to illustrate the character of the son. The Rev. Jesse Mercer received ordination at the age of about twenty, and spent

the first years of his ministry as an evangelist. On the death of his father he became the pastor of four churches, all of which had been gathered by the instrumentality of his father, and at the moment of his death were under his pastoral charge. From this time the Rev. Jesse Mercer was enabled, by the grace of our Lord Jesus Christ, to fill a sphere of usefulness in which he has been surpassed by but few men of his time. His eminence was based upon his goodness. He was devoted to the ministry, but readily entered into all schemes that promised usefulness in improving the social or moral condition of his fellow men. He was an unwearied friend of education. He is known to have been one of the principal actors in the establishment of the Mercer University; a well endowed and flourishing seminary under the patronage of the Baptists of Georgia. His benefactions to this institution must have exceeded fifty thousand dollars. In his ministry and in his labors in the cause of education, he was doubtless inspired by the example of his venerable father.

On hearing of the death of their esteemed fellow laborer, the Board caused to be entered upon their records the following notice.

"Resolved, That this Board cherish a pleasant and grateful recollection of the character and services of their friend and brother, the Rev. Jesse Mercer, D. D., of Georgia, lately deceased. He was among the earliest advocates and patrons of the Board, and for many years its President. *When in health*, he gave the liberal sum of five thousand dollars towards a fund for the support of its officers, and in his last will and testament, by large legacies to this and kindred institutions, has given repeated attestation of his approval and deep sympathy in efforts to evangelize the heathen.

His private intercourse was characterized by gravity, intelligence, frankness, suavity and piety. Esteemed for his probity and discretion, his aid was often sought in cases of difficulty between brethren; and he was acknowledged to be able in counsel, prompt in deciding, and successful in effecting reconciliation.

In the pulpit he used "sound speech that could not be condemned." Although more distinguished for strength of thought than for refinement of expression, yet there were seasons, and not a few, when from the fulness of a heart glowing with love to Christ and for the salvation of souls, he preached in a style truly pathetic and sublime."

Domestic.

THE COLLECTION OF FUNDS.

During the two or three years last past, the ordinary receipts for foreign missions have not been equal to the unavoidable expenditures; a circumstance that has proved very embarrassing to the Board. To provide for this deficit, it has been necessary to employ extraordinary means; to make frequent and urgent appeals to the public, and personal applications to those who were known to be the most liberal patrons of missions. This must have been done or a burdensome debt incurred, which is not admissible except in cases of extreme necessity, and then only for a limited period. Nor can the Board continue to meet its wants by special appeals. Such appeals frequently made, lose their force. What then shall be done? Shall we abandon the enterprize? No. God forbid that we should diminish aught from our present forces for sending the gospel to those who are perishing in their sins, and whose hopes of receiving succor from us we have just begun to awaken. Instead of diminishing, we must increase our expenditures. The thought of recalling our missionaries, or of diminishing in the least degree our efforts for the conversion of the heathen, or even of remaining stationary where we are, must be resisted,—it must not be indulged for a moment.

No one suitably informed upon the subject can suppose that the ability of the Baptist denomination in the United States, to support foreign missions, has ever been fully called forth. The Congregationalists of Massachusetts, for the year ending Sept. 1841, contributed seventy-two thousand dollars for foreign missions. Now no one supposes that this people went beyond the measure of their ability in this matter; nor can any one suppose that their ability exceeds that of the Baptist denomination in the United States, and yet, their contribution for this object exceeds the amount raised by all the Baptists in the United States for the year ending April 1841, by

the handsome sum of sixteen thousand dollars.

It is admitted that we have now much to do in providing for our own immediate wants. In consequence of the rapid increase of our numbers, we have had to expend much in providing suitable houses for public worship; much for the requisite encouragement of learning, and for supplying the poor and destitute in our own land with the preached word. But notwithstanding our attention to these objects, and to many other things that we may have accomplished, or have intended to accomplish, our congregations might have given double the amount that they have for foreign missions, without perceiving, at the close of the year, except indeed it were in the improvement of their piety, that they had contributed any thing. Yes, we have the ability. This cannot be doubted.

We need obviously a greater measure of piety. There should be in us the same mind that was also in Christ Jesus. We need moreover to be associated together by stronger alliances. Measures must be taken by which every mind and heart may be addressed. For the attainment of these ends, various measures must be adopted—much instruction must be imparted; the adaptedness of the gospel to the wants of sinners must be explained; the nature of the obligation to send the gospel to the destitute must be enforced; and the actual condition of the heathen, and the poor and perishing in other lands, must be spread out before the minds of the people. The obligation to evangelize the world, arising from the relation which we hold to the Lord Jesus Christ as his disciples, must be so impressed upon the mind, if possible, as to be felt with something of the ardor that characterizes the young christian.

We need concert. We have associated together as the friends of foreign missions; this is our exclusive object, and nothing should be allowed to divert us from it. One must influence another. The pastor must lead forth his people into this field of usefulness. One member must influence another; the image of his own heart must

be impressed upon the heart of his brother. One member must set an example worthy of imitation by all the rest.

In our efforts to collect funds, our plans ought to aim, as much as possible, at embracing the entire body of the church; and where there are any members too poor to give, let them be assisted to the means, that they too may enjoy the luxury of giving. The poor widow that hath but two mites, may excel all the rest. Suppose the experiment were made to raise for foreign missions in each church, in 1842, a sum equal to one dollar for each member. Let this be before every church as an object, and if any can surpass it let them do so, and if any must come short of it, let them submit to it if they must. We do not suppose that every member of each church would be able to raise even this small sum, but let the church see to this, should any be pleased to act upon this plan,—and as we have already suggested, let the strong assist the weak, “that there may be an equality.” God has made it the duty of every church to do what it can for the universal diffusion of the gospel. This duty is as plainly taught in the scriptures, as the duty to believe in the Lord Jesus Christ; and shall a church feel no concern, whether or not its members are living in the healthful discharge of this duty?

THE ANNUAL CONCERT OF PRAYER.

In reflecting on the subject of the preceding article, and the various ways and means that ought to be employed, or that have been suggested, to secure a sufficient supply of funds, we have been repeatedly brought to this one position, that *all plans and measures are utterly inadequate to our need, independent of a general outpouring of the Holy Spirit on the ministers and churches*, through whom and from whom the supplies for the missions must come. Plans and measures are not spirit and life, they cannot move of themselves. They are merely *forms and modes*, in which the living spirit, the love of Christ, may put forth itself when it constrains his disciples to will and to do. And

if this love be dead or inactive, or weak and inefficient, forms and modes might as well, to all practical purposes, have never been thought of. It is not so much the want of method and plan, as the want of an all-absorbing love and zeal for the glory of Christ and the salvation of men, which paralyzes our efforts and retards our progress. *The spirit of the living creature is not in the wheels.*

This spirit can come from God only. And we call upon our brethren in all the churches,—and we would stir up ourselves to the same duty,—*to cry mightily unto God*; that he may give more rich, abundant, and all-pervading communications of His good Spirit, until there be *in the servants whom He has called, or may call*, to minister in and for the Foreign Missionary Cause, not only a mind to perceive, but a heart to do; and that, especially, our brethren who “seem to be pillars,” to whom the ministry generally and the churches are accustomed to look both for “a readiness to will” and “*the doing of it*,” may not be suffered, *for any cause*, to stand aloof from their allotted service, but come up, with thanks to God for the privilege, both to do and to suffer for the sake of the Lord Jesus.

Nor may our prayers be stayed here. Of what avail will all appliances be, if “the people have not a mind to work.” It is not enough that an answer be given when even the deaf must hear; that benefactions be rendered when apathy and covetousness are shamed into liberality. The people must offer “willingly, with perfect heart, to the Lord;” shewing “a forwardness of mind,” like the churches of Achaia; making up their bounty before-hand, and by their zeal provoking very many. But this “forwardness,” with few exceptions, is unknown among our churches. Let our hands cover our faces, and our faces be in the dust, for our backwardness and *for our boastfulness*. How little have we comprehended of our condition! “Rich, increased in goods, and having need of nothing,” yet “wretched and miserable, and poor, and blind, and naked.” God of

truth and mercy, give us sight that we may see, and hearts that we may feel, and lips to confess, our poverty; and make us "rich in good works, willing to communicate," "laying up in store a good foundation against the time to come." Were a spirit abroad among the churches like that of the tribes of Israel, 'both rulers and people, when "they set their affection to the house of their God;" or as in the days of Ezra, when "all they that were about them strengthened their hands with vessels of silver and with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered," the house of the Lord might be speedily builded and the top-stone be brought forth with shoutings. But this spirit of zeal and liberality must come from God. It is the spirit of Christ; of whom it was said, "The zeal of thine house hath eaten me up;" who, "though he *was rich, became poor*;" and "of whose fulness we all must receive, and grace for grace."

Recent Intelligence.

SIAM.—Mr. Dean, who left Bangkok for Singapore on account of sickness in January last, returned in comfortable health on the 3th of May. A few days before his arrival, Mrs. Dean and child had departed for Singapore, in consequence of the threatening illness of the latter, a sea voyage being thought the only means of preserving his life. From subsequent accounts it appears that the means were not effectual. The vessel in which they sailed being short of water, put in at Singora, a port on the western side of the gulf, about half way distant between Bangkok and Singapore; and while at anchor there, the child died, and was buried in the heights of an island opposite. Mr. Dean, after speaking of the bereavement, says,

The circumstances of the case, involving privation and solicitude and suffering, are such as to call into requisition that support and consolation which none but the christian's God can give; and it is hoped that all who love the cause of missions will take occasion from such instances to pray for those who are sent forth to the heathen. They are often placed in circumstances of no ordinary trial, and because they must look alone to God for support, it is none the less desirable that they

have the prayers of their christian friends.

The following extract from the same letter gives the state of the mission May 23.

Br. Goddard and family, with Mrs. Slafter, have since been spending their time at the *bar*,* for a change of air, while I am now the only representative of our mission in Bangkok. The men employed in the Siamese printing department, having finished the work on hand, were discharged a week ago, while the Chinese printing, the school, and the care of the church, fully occupy my time. We have, however, no occasion to be discouraged, but are admonished to renew our confidence in God, who has caused his grace to abound towards us in all our tribulations, and by the fuller manifestations of his love, afforded more satisfactory evidence of his interest in this mission than would have been given by preserving all its members in their accustomed employments. The native brethren are praying that God will "no more remove their teachers into a corner," but that he will send many more to teach them and their countrymen. There are a few persons out of the church who afford us some encouragement, and two have requested baptism since my return.

Mr. Davenport who accompanied Mrs. Dean, reached Singapore June 4, having been preceded by Mrs. Davenport and child in pursuit of health. Mrs. Davenport continued feeble at the date of our last advices, June 16, and it was expected they would proceed to Penang, which is much resorted to by invalids.

Mr. and Mrs. Jones, who arrived at Singapore from Batavia before Mr. D., had left for Bangkok.

WEST AFRICA.—*Return of Mr. and Mrs. Constantine.*—Our latest intelligence from the mission to the Basas is to the first of October. By a letter from Mr. Clarke we learn that the mission has again been afflicted with alarming sickness. Mr. Constantine, whose first attacks of the country fever were comparatively light, giving hope of an early acclimation, has been repeatedly prostrated with disease, till it was manifest that the only alternative to preserve his life was to return to America. His original

* They returned to Bangkok on the first of June, Mrs. Goddard's health somewhat improved.

designation was to the interior by the way of the Niger, in company with Mr. Fielding; but no favorable opportunity presenting for their immediate passage to Fernando Po, at the mouth of that river, and Edina being judged the most favorable place for passing through their acclimation, they remained at that station by suggestion of the Board, and in accordance with their own judgment and choice, and the advice of their missionary brethren. The issue of this enterprize, in the death of two of their number and the return of Mr. and Mrs. C., is occasion of deep sorrow.

Donations,

FROM NOVEMBER 1 TO DEC. 1, 1841.

Maine.

Wiscasset Ladies Miss. Soc., Miss Margaret Waters tr.,	5,00	
Washington Co. Association, T. Wilder tr.,		
Rev. Mr. Emerson	,50	
Rachael M. Caler	,50	
T. Wilder	2,00	
Machias Port, Bap. church	3,37	
Rev. Mr. Boynton	1,00	
	<u>7,37</u>	
Hancock, Aux. For. Miss. Soc., Rev. James Gillpatrick tr.,		
Sedgwick, Benev. Soc.	7,00	
Ellsworth village, Bap. ch.	11,00	
Eden, females	1,75	
Hancock B. Association	15,77	
Sullivan, friends	1,00	
Hancock, Fem. Prim. Soc.	3,34	
Mt. Desert, do. do.	7,00	
Sedgwick Bay, Male do.	9,06	
	<u>55,92</u>	
		68,29

Massachusetts.

Boston, United mon. con. at Bowdoin Square	22,80	
do., Baldwin Place Bap. church	200,00	
do., Baldwin Place Bap. ch., mon. con. for November,	37,00	
do., Mrs. Abigail Ripley, for native schools in Burmah,	100,00	
per Rev. Baron Stow,	<u>337,00</u>	
Berkshire Co. Association, Austin Hayden tr.,		
Washington Fem. Soc., per Mrs. Betsey Abbott, for China mission,	4,50	
Williamstown Bap. Mite Soc., for Burman miss.,	7,32	
Lanesborough, Bap. ch.	9,00	
Savoy, do. do.	1,00	
Sandisfield, do. do.	8,00	
Tyringham and Lee, Bap. church	5,00	
Miss Olive C. Wadsworth	1,00	
North Adams, Bap. ch.	9,70	
	<u>45,52</u>	

Westminster, Abel Wood	1,00	
East Brookfield, ladies, for school under the care of Mr. A. Brown, per Tyler Batcheller,	20,00	
Groton, female members of Bap. ch., for Burman school		
Mr. Fosdick,	5,00	
Franklin Bap. Association, Cy Alden tr.,	56,97	
West Dedham, Fem. Mite Soc. Mrs. Betsey Baker tr., for Main Theological School, per Rev. Mr. Damon,	20,00	
East Stoughton, Bap. ch., mon. con., per Isaac Smith,	10,15	
Lynn, Jona. Bacheller, for relief of A. and P. Münster,	50,00	
Barnstable Association, George Lovell tr.,		
Hyannis, Fem. M. Soc., for school under Mr. Wade, at Tavoy,	55,00	
do., Bap. ch. and soc., mon. con.,	18,60	
Osterville, Bap. ch. and soc., mon. con.,	14,38	
	<u>87,98</u>	
Randolph, Jonathan Wales	10,00	
Dorchester, Neponset village, Louisa Seaver	2,00	
	<u>678,42</u>	

Rhode Island.

Providence, Pine St. Miss. Soc., per James A. Eddy,	23,25	
Rhode Island Bap. State Convention, V. J. Bates tr., collected by Rev. Joseph B. Brown, agent of the Board,		
Rev. A. G. Palmer	12,50	
Mrs. Sarah A. Palmer	12,50	
O. M. Stillman	50,00	
Francis G. Stillman	5,00	
William C. Pendleton	1,00	
Henry Remington	1,00	
Mrs. Remington	1,00	
Freelove Breed	1,00	
Sarah Remington	,25	
George Ells	1,00	
Elizabeth Brown	1,00	
Elizabeth Cross	,50	
Lydia Babcock	,25	
Mary A. Ells	,25	
Abby Lewis	,55	
Fraucis Hall	,25	
Sarah Hazzard	,75	
Maria Burlingame	1,00	
Sarah Collins	,50	
Mrs. Parkinson	,12	
Welcome Austin	,50	
Jennett Austin	,50	
Elizabeth Chapman	,37	
A friend	2,00	
Nancy L. Sisson	,50	
Harriet M. Kengon	1,00	
Prudence Bleving	,25	
Stephen Smith	2,00	
Eliza Davis	,50	
William Gavett	,36	
Rev. Alexander Campbell	1,00	
Lucy A. Brown	,25	
Joshua Thompson	,25	
John B. Thurston	1,00	
Rosina Davis	,12	
	<u>101,02</u>	
		124,27

Hamilton Lit. Soc., for Af-		
rican mission, per P. Col-	2,00	
Woodhull Grove, Bap. ch. and		5,00
New York, W. Rand,	150,00	
do. Oliver St. Fem.		
For. Soc., S. E. Bleek-		
er St. schools,	10,00	
" general fund,	40,00	
		50,00
A friend		3,00
Czechovia, three sisters,		
per Rev. Wm. Clark,	3,00	
Watertown, Baptist church	19,00	
Mrs. Ruth Caldwell	2,00	
Utica, Broad St. church	8,00	
Mrs. Tamson Griswold	2,00	
Mrs. Eunice Wheeler	,25	
Miss Sabra Arnold	1,00	
Mrs. Ellen Tracy	,50	
Steuben Association	195,70	
do. collection,	41,71	
Sheldon Fitch	1,00	
Mrs. Payne	1,00	
Cortland Asso., collection,	35,50	
Milan, Fem. Miss. Society	6,50	
Nathan Gilbert	1,00	
Genesec River Assoc.	18,00	
Onondaga Association	8,67	
A. Wheeler	1,00	
Cayuga Assoc., collection,	7,25	
do. do.	70,91	
Pike, females, per A. Case,	12,00	
Mrs. Jane Tidd	,25	
Mrs. Huldah Rouse	,25	
Mrs. Lucy Hildreth	,25	
Mrs. Betsey Williams	1,00	
Dickson Gazley	,50	
E. B. Cobb	1,00	
Mrs. C. E. Chittenden	,25	
Miss. P. E. Chittenden	,25	
Mrs. Gibbs	1,00	
Mrs. Gilbert	,25	
Ontario Association	23,37	
G. Bennett	5,00	
Wayne Association	21,38	
Munroe Miss. Soc., A. G.		
Smith tr.,	75,00	
Canistota River Assoc., per		
Rev. B. R. Swich,	19,39	
Miss Lucinda Murdock	1,00	
Seneca Association	15,27	
D. Cole	,6	
Levi Call	,25	
Genessee Association, per		
Rev. J. Elliot,	17,37	
Jefferson Union Assoc., per		
Rev. L. C. Bates,	38,31	
Jedediah Smith, for Bur-		
man bible,	2,00	
Orin Wilber	5,00	
Miss Sarah Frey	,37	
per Rev. Alfred Bennett,		
Agent of the Board,	672,76	
		879,76
<i>Pennsylvania.</i>		
Bradford Assoc., Abner Wood tr.,	24,60	
do. do., goods sold, per		
Rev. J. R. Burdick,	6,62	
Rev. J. R. Burdick	1,00	
Mrs. A. M. Burdick	1,00	
per Rev. Alfred Bennett, Agent		
of the Board,		33,22

<i>Virginia.</i>	
Virginia Bap. For. Miss. Soc.,	
Archibald Mission,	
For Burman Mission,	40,00
" general fund,	310,00
	350,00
*Rev. Wm. Mylne, towards print-	
ing press for African Mission,	1,50
	351,50

<i>Georgia.</i>	
Georgia Baptist Convention, Ab-	
salom James tr.,	
For Burman Mission,	42,56
" African do.,	1,00
" general fund,	754,35
	803,91

<i>Alabama.</i>	
Mobile, St. Anthony Street Bap.	
church, per George Y. Brown,	40,00

<i>Kentucky.</i>	
Louisville, Baptist church, mon.	
con., per J. Elliot,	1,00

<i>Ohio.</i>	
Elyria, Baptist church, mon con.,	
per Jehiel T. Jacobs,	5,00

American Bap. Anti Slavery Con-	
vention, S. G. Shipley tr.,	
Wendell Association, J. Wood-	
bury tr.,	
For Burman Mission,	20,79
" Burman bible,	1,00
" general fund,	11,00
	32,79

<i>Legacy.</i>	
Eastham, Mass., estate of Polly	
Smith, deceased, Freeman D.	
Mayo Executor, per Miss	
Thankful F. Smith,	20,00
	33041,16

<i>CLOTHING, &c.</i>	
Lebanon and North Berwick, Me., two	
boxes of clothing, &c., for Ivory	
Clarke, Africa, per Daniel Wood,	
valued at	48,56
Coventry, R. I., box of clothing, &c.,	
from Caleb Waterman, for H. T. Love,	
Greece,	11,38
A box of fruit and calico, for Lyman	
Silson, Arracan, (no advice),	4,00
Cummington, Ms., box of hard ware,	
clothing and fruit, from Robert Dawes,	
for Lovell Ingalls, Mergui,	35,00
Riceboro', Liberty Co., Ga., box of clo-	
thing, &c., from Oliver Stevens, for	
Edward A. Stevens, Maulmain,	76,00
Mansfield, Ms., Miss Maria Newcomb,	
3 rings, per Rev. George W. Bosworth.	
Wendell Association, Ms., J. Woodbury	
treasurer, for Josiah Goddard, Bang-	
kok, per S. G. Shipley,	75

H. LINCOLN, Treasurer.

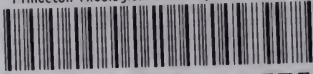
* The \$50 in the Magazine for May last, from the Virginia Bap. For. Miss. Soc., credited to "building a house of worship," was also contributed for the same object.

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